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*Zur undogmatischen Glaubenslehre.* Vorträge und Abhandlungen. Von Otto Dreyer. (Berlin: Schwetschke, 1901; pp. 156; M. 2.) This volume consists of six brief treatises published as articles in German periodicals between 1874 and 1892. Though widely separated in writing and publication, they discuss closely related subjects and constitute a whole. The author holds, with Schleiermacher, that religion is feeling. This feeling depends, not upon conceptions, but upon one's relation to God. The same essential relation gives always the same feeling in kind, whatever the nature of one's conception. The conceptions of God and of his relations to the world are widely variant and ever changing, depending upon the degree of culture and the extent of knowledge, as also upon much else; but faith, which is the principle of Christian life, and that love of God as the heavenly Father which, through Jesus Christ, is begotten and sustained in us, is the Christian life. Whatever is changeable and variant in creed statements cannot be in strictness a religious element, because religion in its own nature is unchangeable; cannot be a strictly Christian element, because the love of God in Jesus Christ is always and in all the same. Nothing can be a genuine doctrine of faith save the affirmation (in whatever form) of the realities on which depends the Christian love which is Christian life. The scientific investigation of these fundamental facts is proper, and the expression of the results in systematic form will follow. These results will unite in intellectual fellowship those who agree to them; but they are not a bond of religious union, and must not be made tests of Christian or church fellowship. To make of them ecclesiastical dogmas is a mischief due to a confusion.—G. D. B. PEPPER.

*The Idea of God in Relation to Theology.* By Eliphalet Allison Read. (Chicago: The University of Chicago Press, 1900; pp. 67; \$1.) In discussing the arguments for the existence of God, the author takes pains to point out their weakness as proofs to the intellect, but at the same time he points out their value to religious faith. He maintains that belief in God is a natural instinct rather than a result of the reasoning process. He considers the contribution which Jesus made to the idea of God, when he designated him as Father, as of the highest significance for theology. It ought to be made the norm from which theology starts. However, this has not been the case in the past, as the writer very well shows by tracing the history of theology from Clement of Alexandria to Albrecht Ritschl.—W. R. SCHOEMAKER.